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Frederick Herbert Sill, O.H.C.

Died, July 17, 1952

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Impressions of Pater

BY ALAN WHITTEMORE, O.H.C.

THE best story I know about Father Sill is of the way in which he secured the first ten thousand dollars for South Kent School. The latter was founded by two Kent alumni, who needed the money to buy a certain farm and enlarge and remodel the buildings. At just this time, it happened that a woman in Washington made repeated petitions to Pater to admit her nephew to Kent. The reply had been, all along, that there was no room. At last came a letter in which the good soul asserted that she was praying three times a day about the matter. To this Father Sill replied substantially as follows:

"My dear Miss So-and-So,

You say that you are praying three times a day that I will admit your nephew to Kent. Well, *I* am praying three times a day for ten thousand dollars". . . .

He proceeded to explain just why the money was needed and wound up by saying, "If you will answer my prayer, I'll

answer yours." A check for the ten thousand arrived by return mail.

No-one out of Sing-Sing could raise money with such adroitness or apparent ease as "F. H. S." His humor, his shrewdness, his knowledge of human nature, his affrontery appear in a nutshell in the letter referred to above. And, with it all, there is a suggestion of his very genuine piety. He believed in prayer and I do not doubt that he was petitioning God for the money at least three times a day.

Moreover, if anyone was in trouble, he would open his heart wide—and if need be his purse, or rather the School's—to help them. I used to feel that, were I ever to become down and out, a moral wreck and an outcast, there would be one person I could turn to with complete confidence of understanding and sympathy and assistance. He was, in more ways than one, "The Big White Tent."

Here is a story about his earlier days in the Order.

It was on Easter Even that a fire broke out in the third floor linen-room. Had it not been the one day in the year when the Office for Vespers is scarcely more than a gesture (consisting of not much more than the two verses of Psalm 117) the Monastery almost certainly would have been destroyed. As things happened, the brethren discovered the fire in time to quench it. In the process they pitched blazing mattresses, pillows and blankets from third floor windows to the grass oval in front of the house. At this precise moment, Father Sill returned from preaching a mission and his instant, disgusted reaction was, "What sort of new-fangled Easter ceremony is this!"

He never kept up all the way with some of the more "High-Church" members of the Community, but, certainly, few priests could have established at an American boarding-school such Catholic teaching and ceremonial as Father Sill established at Kent.

Next to the Holy Cross Mission at Bolahun, Kent School is the most exuberant place I know. There is so much energy, laughter and enthusiasm that its atmosphere is like champagne. And Kent and Father Sill are synonymous. His successors have carried on his traditions and have made notable contributions of their own, but they would be the first to insist that Kent still is Pater. Emerson said that any institution "is but the lengthened shadow of an individual." To put it in other terms, the School is a loud-speaker which simply amplifies Father Sill's voice. Incidentally,

"loud-speaker" is doubly appropriate. Never was there a noisier place than Kent in Pater's day. He himself shouted so that he could be heard all over the place and every one else followed suit. But it was, as a general thing, a happy, good-natured noise.

Father Sill's description of the first night at the School is familiar to many; when the family that he had secured from his old Baltimore parish either failed to arrive at all or proved to be incapable. The result was that he himself cooked that first supper—was it pancakes or scrambled eggs?—and the boys cleaned up. They made such a good job of it and the other chores that Pater then decided that they could manage the School without servants.

This was the beginning of the famous "Self-Help System" which has since spread all over the country. Till then, at most in not all of the boarding-schools, the boys' beds were made and rooms cleaned by maids who also, as a matter of course, waited on the table. Whereas, now, almost anywhere in America, the boys would be ashamed to be so pampered.

Pater was always extremely simple in his own personal wants; and all that he did have for his use belonged equally to the boys, who borrowed books or clothing or anything else he had. In other words, he made a very practical application of his vow of Poverty.

Nor were these the only ways in which his monastic simplicity bore fruit. Kent shows many other marks of his early training in the Monastery. Indeed, the School owes a great deal to the Order of the Holy Cross just as the latter came to reflect many of the traits of the School. If our Community is characterized by a large measure of democracy and *camaraderie*, with naturalness and lack of "stuffiness," we owe it undeniably to God, in a great degree, to Father Sill and Kent.

Out of the hundreds of stories about Pater, I must choose only a few.

His great delight was his crew. He was in a magnificent coach, but he sometimes had his troubles. One day when, from the float, he ordered his cox to come in, the cox ignor-



ST. JOSEPH'S CHAPEL, KENT SCHOOL

n. "Come in, I tell you!" roared Pater. Who's coxing this shell?" cried the boy. Whereupon Pater, in helpless rage, took a look at what he supposed to be an empty pint-can. It was filled with white lead.

A group of boys were allowed, one week-end, to visit the family of one of their companions who, for some reason or other, was not with them. Instead, he was in Father Sill's Study when his father called up Pater to ask if the boys might stay over night. An emphatic "No" was the answer. Whereupon the father (a devoted friend of Pater) turned to the boys and said, "The old fool won't let you." Pater was deaf but he overheard this remark at the other end—as he usually heard what he was not supposed to. He turned to the son and said, "Your father called me an old fool."

One morning, as he was carrying the sacred vessels on his way to the altar, he stopped to ask a father who was kneeling near the front of the Chapel, "Who won the boat-race yesterday?" (It could not have been a big race, and certainly not a Kent one, or Pater would have known.) When he received the answer, he proceeded to start the Mass.

He did not approve of the food that was served a group of his athletes at the Copley Plaza in Boston. Straightway he marched to the kitchen and stood over the Head-Chef while the latter prepared what was wanted.

It was not surprising that he knew how to deal with boys when he had such a boy's mentality; in forthrightness, impulse, humor and give-and-take. He swapped verbal blows at the loud blustering voice of a sixteen-year-old.

Sometimes he was not content with verbal blows. Never will I forget the night when I strove to get to sleep in the "monastery bell" which was nearest to the Study. There was only a narrow hall and a "tissue-paper" partition between; and Pater was giving a coldling to a Sixth-Former who had lied to him. It is impossible to convey the impression of scorn and anger. Now and again the tirade would come to an end, apparently, and I would roll over in relief for myself and the boy. But presently it began all over again,

starting with a low grumble and working up to a *crescendo* of noisy rage.

I do not know how often this was repeated, but the victim must have been in shreds by the time he left the Study with Father Sill following him into the hall-way. Then there was the sound of a scuffle and of the boy being shoved down the stairs and ending up in a heap on the next landing. He picked himself up and slunk down the rest of the way while Father Sill returned to his Study, slamming the door. However, it is not at all impossible that he spent the rest of the night sitting up with a sick boy in the Infirmary. On such occasions he was as gentle and affectionate as a mother.

All in all, to be a member of his establishment was like living on a volcano—a volcano equally apt to spout sugar plums or red-hot metal.

I always have liked to compare and contrast the three men in our Order of outstanding force and ability. They represent, respectively, the three main groups of humans. They all had brains, will-power and warmth. But, in Father Huntington, the reason was the predominant faculty, in Father Hughson the will, in Father Sill the emotions. Pater did not seem to have any consistent philosophy. He acted on intuition and impulse, but with such genius that nine times out of ten he hit the nail on the head.

Though Father Huntington was a bigger man even than Father Sill, he is easier to analyze. He was so well-balanced and his every thought and action was expressive of such deep, well-integrated thinking that it is, comparatively speaking, as easy to describe him as a large but symmetrical building. Whereas Pater was an architectural picture-puzzle or rather, a house just knocked together without any architect at all. The back porch was where the front belonged; and gables, chimneys and windows stuck out in the most unexpected places. He was unpredictable except that one could be reasonably sure that whatever came next—of tenderness, anger or mirth—would be original.

One day, Tommy's parents visited the School. Tommy had been run down and was



FATHER HUNTINGTON, O.H.C.

given a surplus diet in the form of milk and raw eggs between meals.

"You ought to see him swallow a raw egg," exclaimed Pater to the proud father and mother at the table. "He takes them like a veteran. Joe, go tell Tommy to come to the head table."

As Joe went off, "The Old Man" spoke to another boy in a low tone and then ordered him to, "Bring a raw egg from the kitchen."

When Tommy shyly appeared he was made to stand on a chair and demonstrate to his parents, the masters and some three hundred boys how well he could swallow an egg. The latter was produced and Tommy, eager to get the thing over, threw back his head and upped the glass; whereupon he promptly choked and belched from his mouth—not an egg, but a canned half-apricot! Afloat in a bit of its juice, it had looked for all the world like a raw egg.

It was an arbitrary, hit-or-miss government by one man over the entire school, masters and boys alike. Sometimes it was hilarious, sometimes horrific, but always interesting; and generally speaking, masters and boys alike all but adored him.

Pater, in his enormous Study, was at the center of all that went on. If a boy had mislaid a bath-towel, so to speak, he came to

Pater. This had its bad side and could scarcely be called good organization. But it had the effect, at all events, that Pater kept in close individual contact with every boy in the School. How he did it—how he got to know and love and understand one after another successive generations of boys (three hundred at a time) is a mystery. Only a headmaster who happens to be a genius could have succeeded.

Yet the amazing thing was that there seemed to be no effort. He taught Sacred Studies (and, at times, other subjects) dictated innumerable letters, kept close touch on the School's finances, coached hockey and crew, administered discipline, had tea with the Sixth Form every afternoon in the Study, met some other form there, for bridge or other games, almost every night in the week, interviewed parents of prospective students and entertained the parents of those already there, and so on *ad infinitum*; yet he always seemed to have time for a chat or to read a magazine or to potter around in his flower garden or just sit on a rock smoking his beloved pipe and dream.

Partly, of course, it was the régime of the Order's life of prayer that gave him ballast; partly, too, because he was sufficiently well disciplined and wise to arrange and divide his work. If, for example, there were sixty boys in the Sixth Form to each of whom he had to write a personal letter, he would begin weeks ahead and try to get in at least one letter each day.

These letters, by the way, were the School "Diplomas". They were no printed documents but affectionate letters from the Headmaster with comments on each individual's life and work at Kent, and loving best wishes for the future. No boy has ever graduated from Kent without receiving such a letter. Their distribution is the closing exercise of Prize Day and takes place in the Chapel. One after another, the boys come forward to receive their letters and Pater's blessing. With the fingers of his right hand resting on the boy's head, he traced the cross with his thumb on the forehead while, like as not, he ran his left hand affectionately through the hair. One knew that he was remembering just how the

particular young man looked when he first came to Kent as a brat.

When an alumnus visited the School, perhaps after many years, Pater instantly remembered name and nickname. And this marvelous memory did not fail him even in those painful later years of his illness. Sitting in his wheel-chair, almost completely paralyzed, he recognized his visitor as soon as he entered the room. One young fellow, just back from the war, was startled by the question, "Hello, what did you come back for—to clean your room?" It so happened that this particular youth had left his room in a mess when he graduated six years before.

When he was in form, Pater could swing a boy or a group of boys (or men, for that matter) to any attitude he wanted as easily as he could turn his hand. He loved nothing better than to chat with a group in his Study, apparently seeking and deferring to their opinion but in reality winning them to his. "What would you think of such-and-such a nurse?" he would say with a smile, apparently throwing it off as a casual but somewhat promising idea which had just occurred to him. Then he would go on to other matters. But, before he was finished, the boys were recommending the scheme he had tossed off so casually, convinced that it was their own idea and that they were persuading him to it.

Nevertheless, despite his powers of wangling, he had a tremendous trust in boys and respected their judgement. I remember how surprised I used to be at first, when we were confronted with some subtle problem, perhaps in the Order's affairs, and Pater would say, "Let's ask some Sixth Formers about it." I learned from Pater that most people want to be considerate and do the right thing. You have only to reason with them, young or old, though they were human beings. When you get right to the bottom, I suppose it was Pater's conviction that boys are trustworthy which made Kent the great school that it is and won for it and for him undying affection and loyalty.

Anyone who knew Pater will recognize that I have touched just a few of the high spots. One could go on, page after page, with stories about his humility and simplicity, his

unexpected knowledge about various departments of learning, his interest in national and ecclesiastical affairs—above all, his humor.

When he saw the Headmaster of South Kent School after the birth of the latter's fifth child, he suddenly remarked as they strolled along together, "You know, Sam, I always have thought that you would be like the great Doctor Arnold." "What do you mean?" asked Sam, his heart uplifted. "Why," replied Pater, "he had eleven children."

We are inclined to think of his last years as unmitigated tragedy, but we must never forget that they were just as heroic as tragic. In all the interviews I had with him and, afterward, in a correspondence which kept on steadily until his death, not once did he complain about his troubles—except, indeed, that it worried him to have a special nurse. He said he wasn't worth it.

During the days after his first stroke, he lay in one of the rooms in the School Infirmary, with several sick boys in the adjacent ward. When one of the Order's members happened in and asked Pater how he felt, he bawled out, "I want to make my confession." The Father went to close the door. "No, leave it open," shouted Pater. "I want everyone to hear how bad I am."

After the confession was over he said, "Now I want you to get me a coffin. I don't want a little one. I want a big one, big enough for So-and-So," designating a devoted but outsize alumnus.

Other strokes followed in time but Pater continued to live on, now all but completely paralyzed. Since his face was affected, he scarcely could make himself understood. Someone else had even to fill and light his pipe for him. But his humor, his interest, his alert awareness of all that went on did not slacken.

I think it was when he was still quartered in the Infirmary that he could look right from his bed across the river. He liked to watch the children playing, in recess, at the village school.

"I pray for them," he said, "and, when I see a car go along the highway, I pray for the people in it."

Two Faiths

BY ELWOOD C. BOGGESS

THE word 'ecumenical' is of Greek origin; oikoumene means inhabited world—hence ecumenical means general, universal, world-wide. Until recently this word was mostly in use to describe certain general councils of bishops such as those of Nicaea (325 A.D.), Chalcedon (451 A.D.) etc. There have been many general councils but those called ecumenical are said to be infallible, i.e. their decrees expound and declare Christian doctrine without error. The Nicene Creed, which must be professed by Anglicans, was set forth by two of these ecumenical councils. The words Catholic and Orthodox are not truly synonyms for ecumenical for each has a special, definite and greater meaning than ecumenical. The Church was Catholic and orthodox when it consisted of only a few thousand Jewish priests and lay people all residing in one city—it only became ecumenical as it spread abroad into the Gentile world, preaching the Gospel and giving the Sacraments which brought millions of non-Jews into Christ. 'Ecumenical' thus describes the Church from an external and sociological point of view but is not really concerned with its essence, life and nature. The Creeds have never said "I believe . . . in the ecumenical Church . . .". It is necessary to point out the above facts about the true meaning of the word ecumenical because it has been taken over to such a great extent by the modern movement toward reunion of the Christian people and denominations. In this movement the word is quite divorced from its traditional and historic connotations; for example "Ecumenical means Catholic or universal, pertaining to the whole inhabited world. Here (in the reunion movement) it applies to all the Christian churches in the world. Ecumenical movement is used to denote the widest sense of interest in Christian unity and Church union—cooperative Christianity at the world level." (Kennedy: *Exploring Paths of Church Unity*, p. 5, note). The so-called Ecumenical Movement has produced several great world conferen-

ces: at Edinburgh, Stockholm, Lausanne, etc., with such topics as The Life and Work of the Churches Faith and Order, etc. It has also produced several great leagues or federations such as the World Council of Churches and others, of which the latest and most prodigious is the National Council of the Churches of Christ in America to which the Protestant Episcopal Church belongs. It should be realized that the birth of this National Council is not an improvisation nor a hastily procured event; the birth was preceded by a long period of gestation—the ecumenical movement—which has been in process for some fifty years. It is important to recognize the depth and energy of the gestation in order to rightly assess the great offspring now so powerfully moving into outward life and activity. In the present membership of N.C.C. there are 100 Protestant Churches, 4 Orthodox Churches and the Episcopal Church. We need to know as adequately as we can, the facts about the faith and life, the worship and discipline, of the twenty-four Evangelical or Protestant member churches which of course constitute the overwhelming majority of N.C.C. whose programs, activities and utterances issue quite naturally and properly as those of united Protestantism. In view of our full official membership in N.C.C. and considering that the Presiding Bishop is at present the head of the N.C.C. it vitally concerns all members of the Episcopal Church to compare the faith of the majority members of the N.C.C. with the Faith which they hold through their essential and integral bond with the world-wide Anglican Communion.

II

In order to make such comparison we shall quote from some representative books now in current use for teaching and propagandist purposes among Protestants. These are: *Orthodox Protestant Faith* by William R. Cannon (Methodist), *Primer for Protestants* James Nichols (recommended by N.C.C. in one of their own publications), *The Why of Pro-*

stantism by the Reverend H. Adams (Christian Church), *What Protestants Believe* by the Reverend H. T. Kerr (Presbyterian); the last two mentioned are leaflets. In comparison with these we shall also quote from books and pamphlets published by our own National Council, by the Forward Movement, by the Department of Social Service, the Diocese of Massachusetts, and of course from the Book of Common Prayer. We shall follow the order used in the Protestant books, giving first their statement and then the Church's teaching, from the sources noted.

"Protestantism is no recently created religion but is the continuation of true apostolic Christianity. It did not begin with Luther or Calvin, it began with the Gospel. It began when the early Church began and when the Church departed from the early simplicity of Christianity this revival re-established the simplicity and centrality of the Gospel" (Kerr, p. 6, 7). Our Church says: "Shortly after the Resurrection the Apostles started on their mission telling the story of Christ . . . The Church had problems right from the start, the biggest of all in relation to the Gentile converts. The Church had a council about it at Jerusalem and decided that Gentiles who believed in Christ should not have to obey the Hebrew Law; this established the position of Christianity as international, universal, the Catholic Church." (p. 1, 3 in "Beginnings of the Church," No. 1 in the series, "Consider the Bible"; published by Nat. Council). Again, "The Church is the new and true Israel, the people of God. In a word the Christian Church is integral to the Christian Gospel" (p. 126, *The Faith of the Church*; published by Nat. Council). The essential point to note is that Protestantism asserts a congenital schism in Christianity—from the beginning there has been a better kind of Christian faith and life alongside of a not so good sort.

"Protestants believe in the Bible. They make their appeal not to the Church, not to priest, pope, bishop but to the Word of God in the Old and New Testaments . . . Protestants claim that they truly represent and interpret Christianity as it is set forth in the Bible". (Kerr, p. 7, 8). Our Church says



SAINT MARK

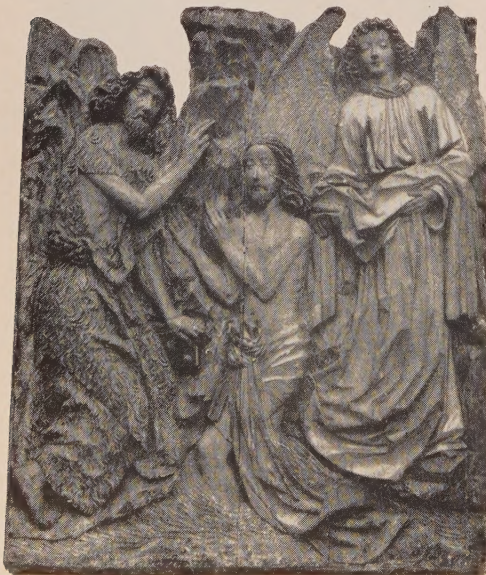
"The Episcopal Church believes that the Holy Scriptures contain all doctrine necessary for salvation . . . It was the One, Holy, Catholic and Apostolic Church which wrote the New Testament and formulated the Canon on the Bible. (*Finding Your Way*, p. 9; published by Nat. Council) Also, "Anglicanism has

asserted that there is an essential place for tradition in the Christian religion; indeed the Scriptures themselves are tradition in that they are handed down from generation to generation by the believing community." (*Faith of the Church*, pp. 16, 17, 19)

3. "Salvation is synonymous with faith The sinner trusts God to do for him what he cannot do for himself. This act of trust which we call faith constitutes his salvation." (Canon, p.15,16) Our Church teaches concerning salvation in the Rite of Baptism: "Dost thou believe in Jesus the Christ the Son of the living God? I do. Dost thou accept Him and desire to follow Him as thy Savior and Lord? I do." Before baptizing the candidate the Church prays "Give thy Holy Spirit to this child that he may be born again and be made an heir of everlasting salvation" Again, after baptizing, the Church prays "We yield thee hearty thanks . . . that it hath pleased thee to regenerate this thy servant with thy Holy Spirit . . . and to incorporate him into thy Holy Church" (B.C.P. p. 278, 276, 280) Again, "The Church as the living instrument of God on earth is an integral and indispensable part of faith in the Christian religion" (*Finding Your Way* p. 4) The

main point to observe in No. 2 and No. 3 above is the extreme individualism of the Protestant teaching and, in complete contradiction to it, the social, corporate experience and dogma of the Church.

4. "The principle of the priesthood of all believers is uniquely Protestant According to Protestant theory God never delegated his saving power to another . . . each believer is a child of God. Rather than expose his needs and hopes to a priest, he is privileged to enter boldly in his own person into God's presence and talk as freely with his heavenly Father as he would with his own earthly parent." (Canon, p. 33, 37). "The Christian Church is a brotherhood or fellowship. It is a company of like-minded people who have been forgiven of their sins, who trust in Jesus Christ alone as Savior, who have surrendered their lives to the will of God and the care of the Holy Spirit . . ." (*ibid.* p. 38) Also, "The very notion of an enduring community down the ages had, of course, no place in the thought of Jesus There was neither time nor purpose for a settled institution, and as for government among his followers. James and John were rebuked for asking for some of the prerogatives later claimed by the bishops of Rome It was the risen Christ, not the mortal Jesus, who laid on the disciples the injunction to preach to all nations and this leading of His Spirit was only gradually accepted by them, as Paul's struggles demonstrate" (Nichols, p. 20, 21) It must be noted always how the Protestant teaching on the Church can be understood only when it is seen to be the consequence of their prior and indispensable belief in the priesthood of all believers. Our Church teaches as follows: "What is the Church? The Church is the Body of which Jesus Christ is the Head and all baptized people are the members." (B.C.P. p. 290) In accordance with this a popular and authorized booklet says: "The idea was that membership in the corporate body of believers provided the means, and the only means, by which one could become a member of Christ . . . you were told that Christ had risen . . . vanquished sin and death . . . brought life and salvation to all who would believe. Then you were baptized into membership



THE BAPTISM OF CHRIST
By Veit Stoss

(Courtesy of the Metropolitan Museum of Art)

Church . . . received the Spirit . . . shared the Holy Communion; by these means you came a changed person." (*Consider the Table*, VI, p. 5; pub. Nat. Council). Also the Anglican Communion has never been content to think that a Christian is simply a believer or disciple Thus the Church is more than a human society for people who happen to share the same ideas or possess the same loyalties. It is a divine creation brought into being by God Himself when He became incarnate in Christ and died for our sins." (*Faith of the Church*, p. 129) The profound conflict between Protestant and Anglican teaching on the Church is revealed by these excerpts.

"Only two sacraments were established in the beginning and are sanctioned by Scripture . . . They are generally thought of as symbols signifying spiritual realities which cannot be compressed into material phenomena of any description . . . Baptism signifies the cleansing of the human heart in regeneration. The Lord's Supper signifies our daily growth in grace and in the favor of God To all Protestants its effectiveness depends entirely upon the faith of the believer" (Cannon, p. 41) (Cf. Nichols, p. 21, 22, who speaks of Baptism and Eucharist as "dramatic ceremonies.")

Our Church speaks thus: "There are two chief sacraments ordained by Jesus Christ as generally necessary for salvation—Baptism and Holy Communion. They are certain witnesses and effectual agencies of God's love and grace by which God works invisibly in us and through which our faith in Him is strengthened. The Episcopal Church also recognizes the sacramental character of Confirmation, Penance, Orders of the Ministry, Matrimony and Unction." (*Finding Your Way*, p. 8). Again, "Moreover, in the sacraments of the Church the Holy Spirit has a medium with which to work. The sacraments are symbols of the very nature of life: outward vehicles for invisible power." (*What is the Holy Spirit*, p. 4; pub. Dept. Soc. Service Dioc. of Mass.) Another popular booklet: "Confirmation is God's love touching you, Christ blessing you, the Holy Church throughout all the world commissioning you for the full Christian life. These hands you



THE VOCATION OF THE CHURCH IS HIS PASSION

feel are apostolic hands. They reach back to the beginning and forward to eternity" (Forward Movement Brief—*Confirmation: A Gift for You*, p. 4)

In the presentation of Protestant belief thus far given no reference has been made to any booklets written by Baptists who belong officially to the N. C. C. and who are one of the largest denominations in this country. One of them has written as follows: "The ordinances (sacraments) are related to faith as aids and reminders. Nothing is conveyed or effected by the ordinances in and of themselves No special order of the ministry with priestly functions is necessary to introduce man to God or God to man or to give validity to religious rites All members are equal in spiritual privilege and station within the Church. The dogma of an apostolic succession, associated with the historic episcopate, appears to the Evangelical generally to have implications which are historically doubtful, philosophically untenable, and theologically unsound." (*Union of Christendom*, sec. IV, 5 (d), pp. 6 & 9; pub. S.P.C.K.)

Thus far our study has dealt only with matters of creed and the data are taken from popular books and leaflets in constant use on both sides. In the realm of worship and discipline we should find the contrast and schism to be as great or greater than that in matters of belief. These conclusions are saddening but should not be surprising because the

wounds made by heresy and schism in the Body of Christ are very deep and as yet their healing is delayed and frustrated. The N.C.C. believes sincerely and proclaims constantly far and wide the doctrines and ways of worship which are true indeed of united Protestantism—to this no one can rightly object. Moreover, speaking for all its member churches and without qualification, the National Council of Churches says, "The Council serves in such ways as the following: by offering a single inclusive agency to coordinate the ministry of the Churches to men and women in the armed forces, and in defense industries; . . . by preparing and publishing Sunday School lesson outlines and other materials for religious education in all denominations; by conducting a continuous program of missionary education used simultaneously in all denominations; by using radio and television as the united agency of American Protestantism for upholding Christian ideals; . . . by furthering a united Protestant approach to the problems of social welfare, such as the protection of childhood, juvenile delinquency, the care of the aged; . . . by providing a well-trained interdenominational chaplaincy service in hospitals, prisons, other institutions. . . ." (*This Nation Under God*, p. 8, 9, 10). Here are six activities from thirty listed. We shall do well to recognize that here is an aggressive, confident program of action which will go on to success and achievement because it is the expression of deeply held beliefs and is inspired by sincere acts



of worship. The Protestant works spring from the Protestant faith. But the Protestant faith is not the faith of Anglicans, and therefore the Protestant works cannot be ours. Is the N.C.C. to speak and act—because if it speaks it has the right and duty to act—for the Episcopal Church on such great things as communism, divorce, labor relations, Sunday observance, use of alcoholic beverages, euthanasia, parochial schools, evangelism (Billy Graham *et al*) etc., etc.? Beneath each of these crucial issues there lies a dogmatic foundation, a creed, which determines the settlement of the issues for those who hold that belief. For the twenty-four Protestant churches there is a sufficient agreement and consent in faith for them to tackle these issues with united forces. They have been drawing together, *on principle*, for many years and there is no double talk or evasion of fundamental belief when they join up in the N.C.C. But the twenty-fifth member Church—the Episcopal Church—simply does not have such sufficient agreement and consent in faith with the other twenty-four member churches—this is absolutely plain from our study of the data quoted above. Therefore the Episcopal Church will, in the end, reject and repudiate the Protestant stand concerning many profoundly important moral issues—she has done so already with respect to divorce, Sunday observance, prohibition. For the Orthodox groups, we cannot speak; it is for them to express their views on these matters. Dogma has a divinely-given power to unite men—when they believe in common they are one—the N.C.C. is proof of this. The Anglican Church does not and cannot have dogmatic unity with any church except on the terms stated by the Archbishop of Canterbury in a public meeting, January 30, 1951: "The Anglican Communion, with its fellowship of Churches, has a special responsibility at this time in the world. We have no doctrine of our own—we only possess the Catholic doctrine of the Catholic Church, enshrined in the Catholic Creeds, and those creeds we hold without addition or diminution. We stand firm on that rock."

Chancel Choirs

BY MONACHUS PERIPATETICUS

WERE you to ask a non-Churchman of moderate acquaintance with Episcopal worship, what is the most distinctive aspect of our services, he would probably say: choirs marching in and marching out singing. This feature has become so much an accepted part of our corporate worship that it is hard for us to take to our heads that the practice is scarcely more than a century old. It was considered the last step in the direction of un-holy Rome when it was first started. Churches suffered schisms over the innovation, bishops warned diocesan conventions over the sinister results of the novelty, and some rectors were willing to court martyrdom in order to introduce this adjunct of worship. Bishop Paret of Maryland, a staunch Evangelical, is reported to have come to a church for visitation and found a vested choir of women ready to march into church. "I will not officiate," he declared pugnaciously, "until those vestal virgins are out of those assembly robes and seated in the congregation where they belong!"

It is almost past our comprehension to imagine this situation, but now the dust of controversy has settled in the rafters of our British churches, let us examine the practice and try to determine whether or not it is of such tremendous importance.

Let us imagine a "normal" Episcopal church at one minute to eleven on any given Sunday morning. The organ is playing softly, ready for the signal—there is silence—then a voice intones something from behind scenes and there follows a long dragged-out Amen. The organ plays through the first stanza of the processional hymn, while the members of the congregation take hymnals, look at the notice boards, find the hymn, put a judicious gloved finger into the place, close the hymnal, and look for the first signs of humanity to emerge from the choir door. The first stanza is probably sung outside at a slightly lower

pitch than the organ. The door opens and a brass processional cross is hoisted to a great height, and the choir struggles through the opening, marching two by two. First come the screaming sopranos, next the honking altos, then the shrieking tenors, followed by the booming basses, and last the rector and perhaps a curate or visiting clergyman. Two stanzas more are probably required to get the choir into place, and then frequently the hymn is brought to a close, whether it is exhausted or not, for the sake of making the service shorter. All the while, the congregation, for the most part, has been watching the spectacle, unwilling or unable to join in the singing.

This represents perhaps the "lowest" form of processional. But now, more and more, even in the most unceremonially-minded parishes, new personnel are being added to the processions. Flag-bearers, torch-bearers, and attending children in red cassocks are joining the throng. Not content with taking the most direct route from choir room to chancel, choirs are now frequently wending their ways through the church, where aisles allow, and make the home stretch down the center aisle to their destination. Where there are no side aisles, the choirs are seen out of doors hurrying before the last minute to the front door in order to make the grand entrance down that center aisle. In rainy weather, coats are thrown over the "vestments" and women cover their mortar-boards with their open hymnals.

Even now, many Protestant churches, seeing that we have not made corporate submission to Rome after a hundred years of processions, have quietly introduced chancel choirs and are copying this feature of ours. The author has seen "vestments" advertised in denominational catalogues. They can go us one better in habiliments: maroon academic gowns with orange stoles for the ladies.

Now the processional mania and chancel choir has had an unfortunate effect upon our corporate worship, and we can sympathize with the objections raised by our austere Evangelical forbears to the practice, though perhaps not for the same reasons. The practice has led to a fussiness in worship, and an almost disastrous effect upon congregational participation in the services.

In the first place it has had the effect of producing a spectacle of audience and performers. And let it be said at this point, both high and low congregations have been affected. The procession has made it well nigh impossible for a musically untrained congregation to take part in the singing. Normal church people are afraid of the sound of their voices and so when there is singing off stage they are just not going to risk being heard. During the processions they hear first the air being sung by sopranos, then three "tunes" being emitted from altos, tenors, and bassos, and that is enough to throw the congregation off for the rest of the hymn. There is also the temptation to watch the performers who are placed in an almost theatrical position, so as to dominate, or take over the corporate worship in which the congregation is entitled to share.*

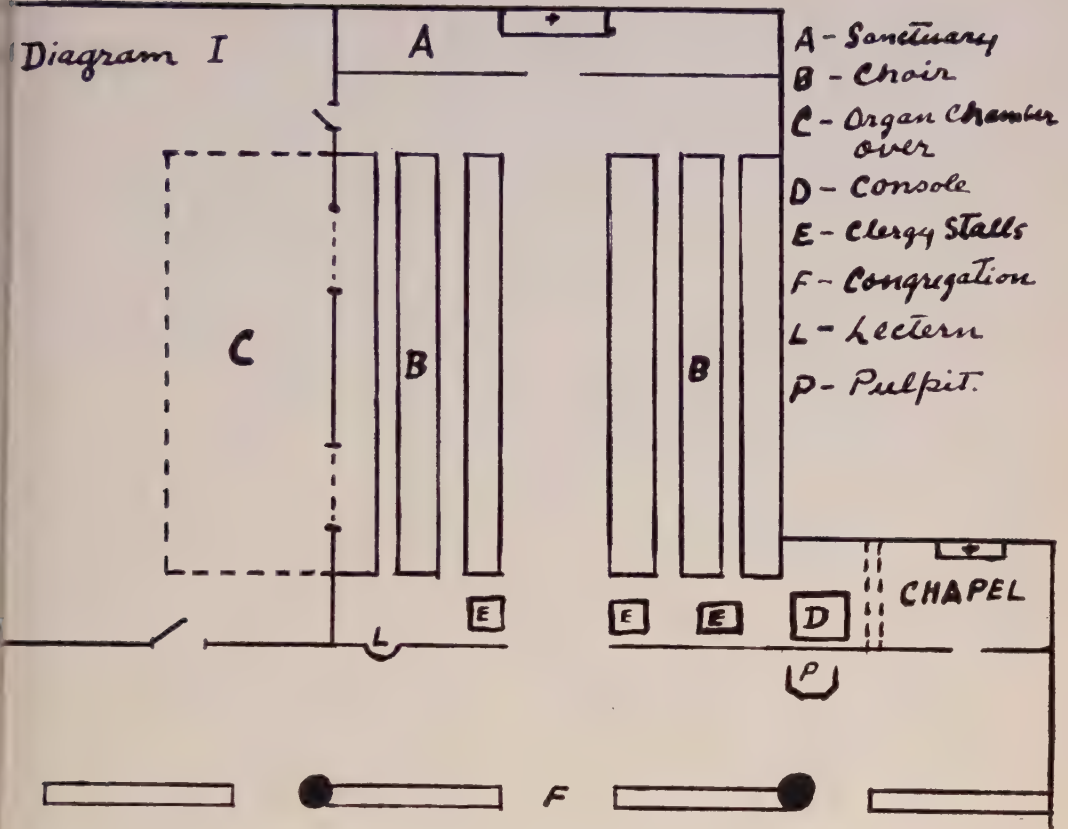
Now this is not the vain imaginings of a cloistered crab, but the observation of one who sang in church choirs for seven years as a layman, three years as a seminarian, and who served as a parish priest for five years before entering the religious life. Added to this, there has been the experience of missioning for four years in various churches of the eastern United States.

Episcopalians have the reputation of having poor singing congregations, and yet during informal "hymn sings" at parochial missions where the choir is empty, congregations have seized the opportunity with zest and have lifted the rafters with song. Episcopalians can sing and do sing when the psychological situation allows.

From practical and liturgical points, there

* Wagner, when he had the special theatre (Festspielhaus) built at Bayreuth for the performance of his music-dramas, hid the orchestra in a deep pit where it cannot be seen from the audience, just so as to keep the instrumentalists from distracting the attention from the stage.

are perhaps even more serious results which have developed from the custom of putting choirs in chancels. Let us take the practical question first. If the reader will refer to Diagram I, this discussion will be clearer. The drawing is a fairly accurate floor plan of a very beautiful gothic Episcopal Church which was designed by a leading architectural firm in this country, and built during the halcyon days before the "Depression." It is a church with which the writer is well acquainted. It represents in general, the usual arrangement in by far the vast majority of our churches. If you will observe the drawing, it can be seen that the choir is divided, with two groups on either side of the chancel (B. B.) The sopranos occupy the first two stalls on the left and the tenors the back row; on the right, the sopranos occupy the first stall, altos, the second, and bassos, the rear. Now from the musical approach, it is impossible to get the best effect from the numbers of really fine voices present. There can be no real blending when the two groups are singing in one another's faces. They shout or whisper across a relatively narrow choir space and the sound is battered back and forth. Next, notice the position of the organ which is in a chamber (C), well above the heads of the tenors. This organ (an excellent instrument) is walled on three sides by masonry, with two openings for the sound to get out. Recently the great organ has been built out slightly over the choir. A relatively high wind pressure has to be employed to blast the sound out of the chamber, and unfortunately this has the effect of keeping the various registrations from blending properly. (It would take a lecture in physics to explain this. Blow a toy whistle, blow it moderately and listen to the sound; then, blow it as hard as you can. Mark the unpleasant contrast between the second snort with the first. With this experiment, you will get this point.) Notice also that the section of the choir on the right gets the organ from the front; the left side has the organ sound coming from behind. Observe the position of the console (D). The organist faces the chancel, but can see only about a third of the choir sitting on



de. They are standing (or kneeling) with their backs to him, while organ and the left choir are aimed more or less in his direction. On two sides, the unhappy occupant of the console, has masonry walls to flank him, and a low arch above. To the writer, it is a source of constant wonder at the high quality of musical performance that is being produced all over this country and England in churches which are arranged in this manner. But organists and choir directors spend years in studying the acoustics of their churches, and the eccentricities of organs.

Now to arrive at the liturgical consideration, which is of more importance. Consult the same diagram again, and note the distance from the sanctuary (A) to the congregation (F). The altar, where the most important service is conducted, even though it take place at eleven o'clock only once a month, is divorced from the congregation

and the view is interrupted by six rows of men and women in white. Choirs like children of the best regulated families frequently get restless and are unpredictable in public. But on the other hand, if there is a Communion service with no choir, there stand six rows of unoccupied stalls as a deadening effect on the congregation, enforcing a sense of remoteness from the action of the sanctuary. At a celebration of Holy Communion, be it with sung Kyrie, Gloria, Creed, etc., or with said Kyrie, Gloria, Creed, etc., but with incidental hymns, the congregation is not led by the choir. The Eucharist becomes a dialogue between the celebrant and choir on their raised eminence of the chancel, while the congregation kneels or squats to witness the spectacle.

Consult Diagram I again, and mark the location of the clergy stalls (E.E.). When Morning and Evening Prayer are conducted, the rector is much closer to the congrega-

gation than when he is standing at the altar. This simple psychological factor may have something to do with the greater attachment many congregations have for the choir offices than the Eucharist; minister and people are closer together, and this intimacy is lost when the priest is at the altar.

How did this come to pass? What can we do about it?

When the Oxford Movement passed into the era of ceremonial revival, at approximately 1845, there was deep concern over the worship of the Church. There are many contemporary accounts of the depressed level of worship, some of which are no doubt all too true, some are exaggerations, while on the whole there is not enough evidence throughout the British Isles and in the United States on the subject to make generalizations. Choirs in parish churches occupied galleries in the rear of the buildings or possibly on a side, if there were transepts. The Tractarian enthusiast, with relatively little archeological, historical or practical knowledge of the subject, looked on the arrangement as an abomination inherited from the fanaticism of the Reformation or the lethargy of the eighteenth century. "Look at the cathedrals," he said, "choir stalls up front in the chancel where they belong. The cathedral is the model for the parish church." With this pronouncement started the wild slaughter of choir galleries. The old lofts were torn out, choir stalls erected in what were often very narrow chancels, side chapels were blocked off and ruined by tracker organs, and the vested choir made its appearance. It is noteworthy that Dr. Walter F. Hook, Vicar of Leeds (a High Churchman of the old fashioned sort and an emphatic opponent of Pusey and the Tractarians) rebuilt the parish church in Leeds so as to make a place for a chancel choir, and he battled with the stubborn north countrymen over this innovation. Now the chancel choir reigns supreme throughout the Anglican Communion.

The error was to have taken the cathedral as a model. Such foundations as Canterbury, Saint Alban's, Peterborough and Westminster Abbey (a collegiate church and not a cathedral) had chancel choirs left

over from the pre-Reformation days when Benedictine monks used the cathedrals for monastic worship; quite a different thing from parish worship. The same in general was true of the college chapels which had originally been for theological students. Where cathedral foundations were not monastic, there were large bodies of canons who occupied the stalls. Generally, though not universally, the nave and choir were divided by heavy screens, sometimes of masonry, as at Exeter, Canterbury and York. A lay congregation was at times tolerated and permitted to attend functions, but generally the services were for the sole benefit of the occupants of the choir. When a service was held expressly for a congregation a portable altar was erected west of the chancel screen to bring the Mass down to the congregation. Happily, in some English cathedrals, as well as in large parish churches this is again being done.

The real tragedy is to be seen in the shortsightedness of chancel choir enthusiasts, who could have arrived at the truth of the situation had they taken time for research or even to have explored some of the continental Roman Catholic parish churches. German Lutherans in general kept to the pre-Reformation position of the choir, but the Tractarians would never have dreamed of using them as models. Even today, Lutherans and Roman Catholics have clung to the old usage, except where they have been corrupted by Anglican choir tradition.

After all this discussion the question arises: what is to be done? That is the real difficulty. Where Episcopalians have become endeared to the procession and chancel choir, there will be stout opposition in many quarters. But it should be obvious from what has been said that a change is needed.

In building a new church it can be arranged to construct a gallery in the back of the church to accommodate organ, console and choir. That will mean that the organ can be placed "free," that is, not bottled up in a small chamber, but constructed against the west wall. This plan should commend itself to the building committee, always harassed by lack of money. With this plan it is

necessary to build a deep chancel, and where from ten to thirty feet of length can be cut off, thereby bringing the altar nearer to the congregation. A gallery occupies space within the church structure and is less expensive than a deep chancel. Organ and choir stalls will be more enthusiastic about putting in a good instrument, and the cost of stringing long pipes to fit a cramped chamber will be eliminated. The congregation will be amazed at the magnificent performance that a relatively humble instrument can give in such a location. The choir can group itself so that the voices will blend properly, and the director can take the part of a full-blooded impresario without distracting the congregation with his calisthenics.

The contrast between chancel and gallery choir was made on the writer when attending a service one Sunday at the Cathedral of St. Peter and St. Paul, Washington, D. C. There was "regular" Evening Prayer in the chancel, well sung, but with a natural confusion of sound, because of the location of the choir. After the service the choir went promptly to the gallery in the north transept and sang a program of polyphonic motets—some, we hesitate to inform you, were in Latin. The contrast between the two locations was remarkable. From the gallery the sound floated over the vast space of the north transept and crossing, in an exquisite blending of voices, and the full effect of fading was evident from this position, by the raised and consolidated body of singers.

What is to be done in a church where there is already a chancel choir and where there is no building program in view?

This has been solved in at least one parish in which we have knowledge. At Grace Church, Madison Wisconsin, the altar was moved out into the former choir space and a screen was erected at a distance behind the altar. In this retired position the organ and choir stalls have been placed. This also gives a good effect for the choir is placed in a solid group facing down the length of the nave. (See Diagram II) Needless to say, in a place like Saint Thomas' Church, New York City, where there is a magnificent reredos, this plan would be out of the question.

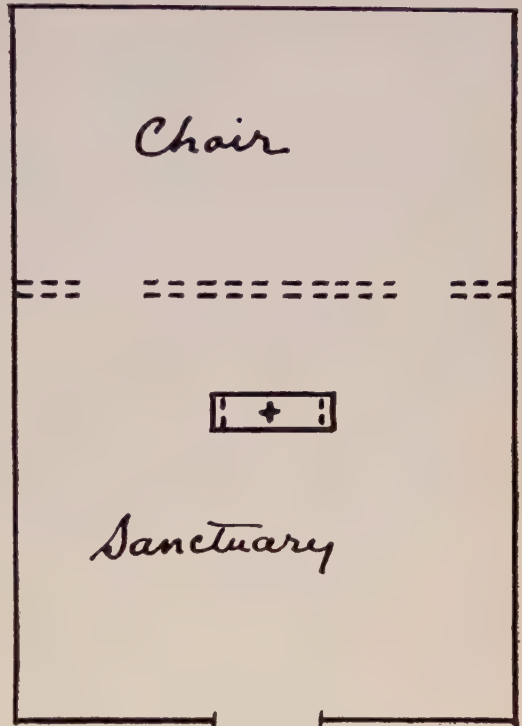


Diagram II

Some liturgical authorities are of the opinion that the choir should be contiguous to the sanctuary. Should this opinion be accepted, the above suggestion is without fault. But if for some reason, this plan cannot be carried out, it may be possible to erect a gallery to the side of the present sanctuary or in a transept where few of the congregation could see the sanctuary. Christ Church, Raleigh, North Carolina still has the old choir gallery on the gospel side of the church up near the chancel.

The moral of all this is: we have changed once, we can change again. The procession and chancel performance of choirs have produced practical and liturgical problems which can be eliminated, at least in part, were the clergy and congregations to assert themselves. If you have been patient enough to read this article and are still unconvinced, find a church which has a gallery choir and give it a fair hearing.

Five Minute Sermon

BY S. C. HUGHSON, O.H.C.

"Stand in awe, and sin not; commune with your own heart, and in your chamber, and be still."—Psalm 4.

WE are all Christians, believers in the one God, knowing Him to be good, holy, loving; our Father, our Friend, our ghostly Strength. And the ideal of our religion is to live in the presence of this God of love, and thus to fulfill all righteousness, to do His will.

We do, each of us, long to possess spontaneous goodness, we do earnestly desire to be wholly consecrated to Him who is Lord of heaven and earth. Here is a passage from one of Baron von Hugel's letters which expresses this thought succinctly and constructively. "You see," he wrote to a young relative on the day of her confirmation, "when I began to try to be good—to serve God—I already, alas, found myself involved in gravely bad habits and inclinations. But this, once I was, by God's grace, awakened to long to be straight and true—to go direct to God and Christ—had one great advantage. I saw young fellows all around me fretting to be free, to be their own sole, full masters. They fretted against this and that thing; against this and that person. They thought if only they could get away from these, they would indeed be free. But I myself could not feel that to be nearly enough; I was too little happy in myself to fiddle-faddle at such little things! I wanted, I had to, get rid of—not those outside conditions, not those other people and their orders, etc.: but I had, somehow, to become free from self, from my poor, shabby, bad, all-spoiling self! There lay freedom, there lay happiness!" To get rid of self, and find in its place that Other who being Real and Good has both the power and desire to fulfill my need; to be God-centered instead of self-centered, surely that is the deep and poignant longing which resides in the breast of each of us.

Where is this God? Where are we to

find Him that His presence may be to us a practical and efficacious thing, something more than a mere intellectual conception, however clear? God indeed is everywhere, but there is little comfort to the yearning soul if it thinks of Him only as present everywhere by divine immanence and transcendence. Let us, then, understand clearly that the presence we seek is within our own souls. No other counts for anything so far as our moral and spiritual life is concerned.

Even the Real Presence of our Lord in the Blessed Sacrament is nothing to us; not the knowledge of it might even be a humiliation and a torment to us, unless He is able through that Sacrament to enter into us and dwell in us. This was the exact and repeated teaching of our Lord. "I am in My Father, and ye in Me and I in you. . . . If a man love Me he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him. . . . Abide in Me and I in you, . . . I that abideth in Me and I in him, the same bringeth forth much fruit." (St. John 15:1-5)

Father Baker says, speaking of recollection, "The proper seat, the throne and kingdom where God by His Holy Spirit dwells and reigns, is the pure summit of man's spirit. There it is that the soul most perfectly enjoys and contemplates God, though He is as in regard of Himself everywhere equally present, yet in regard of the communication of His perfections He is present in man's soul after a far more noble manner than in any part of the world besides."

Freedom, in its Christian sense, is not freedom to do what we like, but freedom from the power and guilt of sin, and such freedom is given, not attained.

—Edwyn C. Hoskyns

Archbishop Ullathorne gathers this teaching together in a trenchant passage: "God

everywhere, but not everywhere *to us*. There is but one point in the universe where God communicates with us, and that is in the centre of our own soul. There He waits for us. There He meets us. There He speaks to us. To find Him, therefore, we must enter into our own interior."

It is evident, therefore, that in practising the presence of God we are to look within, not without. We are not to allow the imagination to direct our attention to some external place or condition where God may exist, for however real His presence it is not here that we can communicate with Him, but only in our own souls. This was the mistake St. Augustine made, as he himself tells us, when he was searching after God and found Him only after having lost precious time. "Too late have I loved Thee, O Beauty, so ancient and yet so new," he writes, "too late have I loved Thee! For behold, Thou wert within, and I without, and was without that I did seek Thee!"

While the expression should be used with caution since it might easily be misunderstood, yet none the less are those authors right who tell us that there is just as real and objective a presence of God, the Holy Trinity, in the souls as there is of our Lord

in the Blessed Sacrament. "His presence within us is the presence of the Most Holy Trinity, revealed to us by faith. . . . The presence of the three Divine Persons, at once physical and moral, establishes the most intimate and most sanctifying relations between God and the soul. Gathering all that is found here and there in Scriptures, we can say that God through grace is present within us as a Father, as a Friend, as a Helper, as a Sanctifier, and that in this way He is truly the very source of our interior life, its efficient and exemplary cause."

The same writer we are quoting, Dr. Tanquary, sums the matter up as follows: "Above all, we recall the fact that the three Divine Persons dwell within us and that our heart is a living tabernacle, a heaven, wherein they give themselves to us even now. It is enough, then, simply to recollect ourselves, to enter within the inner sanctuary of our soul, as St. Catherine of Siena calls it, and contemplate with the eyes of faith the Divine Guest who deigns to abide there. Then shall we live under His gaze, under His influence; then shall we adore Him and cooperate with Him in the sanctification of our souls."

Blessed be God in our hearts.



THE VISITATION
By Albertinelli

Baptism

A tenth lesson for children

Opening prayers: Our Father; Come, Holy Ghost; Gloria Patri.

Memory work: What happened ten days after our Lord went into heaven? When does the Holy Ghost come to us? What does the Holy Ghost give us? What is God's Family called? When do we join the Holy Catholic Church? What does the Holy Catholic Church tell us? How does God make our souls strong? What are the two great Sacraments? What are the five lesser sacraments?

"Game:" What proof have you that you are a child of God? How can we be *sure* that we have received the Holy Ghost? How can a man be *sure* he is a real minister? If we do wrong, how can we be *sure* God has forgiven us? What do we mean by "sacrament?" by "sign," "means," "pledge?" How many sacraments? What is the difference between the great and lesser sacraments. Which sacrament is only for men? Which sacrament is only for sick people? Which is for blessing a home? Which *two* are sacraments of forgiveness? Which two need a bishop to give them? Which three need a priest? Which one could a heathen give? If I were dying, which sacraments would I want? Which sacraments are not used in our Church? Which are not in the Bible?

New lesson: Who has a garden? Who knows how to grow things from slips? Why is it, do you think, that some slips grow and others not? When did *we* begin to be alive? But there are two ways to be alive—alive in our bodies and alive in our souls. Now tell the story of Nicodemus (St. John 3) in your own words, bringing out that though alive and walking, he needed to be alive a new way, have a new life put into him—just as if he were to be born again. Jesus actually said (P. B. p. 188) that we must be "born of *water*." What do you suppose he meant? Yes, when we are baptized God puts a *new* life into us.

Now tell the story of Jesus' baptism, as in St. Matthew 3. (With older children let

them work it out from all four gospels.) Picture the shaggy Baptist, the crowds hearing him preach, the lines waiting on the river bank, stepping down one by one to confess and be baptized. Then Jesus' baptism, the opened heavens, the Spirit, the Voice. Sum up in the answer, "*Our Lord's life comes to us when we are baptized*." When does our Lord's life come to us?

How long does it take to grow a full-blown flower? To raise a full-grown dog? How long to train a big-league baseball player? a movie-star? an airplane pilot? The training school for training people to be Christians? If somebody said your school was no good because some of the kids didn't know much, what would you answer? If they said your Church is no good because of some look at some of the people in it. . . ? So our second question is, "Are all baptized people good?" and we answer, *No, but all baptized people can be good if they do as the Church tells them.** When does our Lord's life come to us? Are all baptized people good?

In baptism we are born again with that new life from our Lord. But if a baby were born and then left, what would happen? What else does a baby need if he is to grow up and be healthy and strong? What else besides baptism, does a Christian need to be strong in character? List answers on the board, and make sure to include Holy Communion. But (p. 299) what must come before Holy Communion? The people who were confirmed in Samaria received (p. 296) . . . ? So our third answer is, *After baptism we need to be confirmed*. When does our Lord's life come to us? Are all baptized people good? After baptism what do we need?

Who can show us exactly how to baptize a person? When would it be right for you to do this? If the person is old enough to speak for himself, he must first tell you: (1) that he believes in God, (2) that he is sorry for his sins, (3) that he wants to be baptized.

For closing prayers let all together recite

* Because of its unusual form, this answer may take more practice, but it is a favorite once they get it.

the baptismal vows, pp. 276-288, adapt them to read, "I renounce the devil and his works . . . , " "I believe all the Articles . . . , " "By God's help I will obediently keep . . . , "

Homework is to fill the blanks in the following:—

WORK SHEET NO. 8B

NAME _____

GRADE _____

(The right answers for this paper are in the Bible passages. You may ask Father or mother to help you find them in the Bible. Or you may use the table of contents, in the front of the Bible, yourself.)

The Jews used baptism only for heathen people. But John the Baptist told the Jews they needed it too. He said (St. Matthew chapter 3 verse 2), "....." That means, "Be sorry for your sins." If they were really sorry (verse 6) they..... their sins to John and he baptized them in the River..... How many people did this? (verse 5)

Jesus had no sins to confess. But He wanted to be one with us so He could make one with the Father. So He stepped right down among the sinners and John baptized Him. Then, (verse 16) lo,..... were opened, and..... came down on Him like..... and the Father said (verse 17), "....."

If we want to be one with Jesus, we too must be baptized. (St. John chap 3 verse 3) unless we are....., He says, we cannot even see the..... This means, He tells us in verse 5, we must be born.....; that is, through the water God will give us a new life. So Jesus and His disciples (St. Matthew ch 28 v 19) go and..... all nations and..... them. St. Peter says that, just as the water of the Flood saved the people who were in the Ark, so (1 Peter 3 v 21) now saves us.

What happens when we are baptized? First all we are joined to our Lord (1 Corinthians ch 12 v 13 and v 27 as..... of us..... (Just as our hands and feet

are parts of us, so now we are parts of our Lord.) Right away our Lord's new life comes unto us and (Acts ch 22 v 16) all our sins. Since Jesus is God's Son, so (Galatians ch 3 v 26 and 27) now we are adopted....., and He lets us call Him our Father. And just as the Holy Spirit came down on Jesus, so we too (Acts ch 2 v 38) receive



SAINT MICHAEL

Artist Unknown

Spanish School

(Courtesy of the Metropolitan Museum of Art)

The Mystery of the Church

BY BISHOP JOHN OF SAN FRANCISCO

Tenth Contemplation

"The leaves of the tree were for the healing of the nations." (*Rev. 22:2*)

ALL the decrees, revelations and sacred offices of the Church are the continuation of that mysterious reality by which all people live in the world. . . . The Church does not offer and does not manifest anything artificial. It reveals the reality and manifests the Truth that lies at the basis of the world but is hidden from sin; it emphasises that reality and blesses it in events natural to the world and to man.

In its speech, symbolism and imagery the Church uses words, colours, sounds, images, symbols and realities which are on the dividing line between the present and the future. . . . The Church cannot be seen from the present alone, or from the future alone, or from the past alone. For the Church is the past, the present and the future world.

It is not given to man to ascend into the future world without this earthly world with its forms, symbols, images and facts. Thou, Lord, hast given us in Thy Wisdom this world into which we are born at our earthly birth. However far it may have fallen away from the primary paradisaical harmony, this world is Thy world, rooted in Thee and proceeding from Thee. The fragrance and the unfathomable beauty of Thy Hands—of Thy Divine Wisdom—lies upon this world making everything in it significant and capable of rising to the Truth and being transfigured into perfection. . . . Hence everything in its church-like aspect is blessed; all the forms, sounds, colours and images of this world.

In addition to the Church, there is *churchiness* in the world. . . . It is usually identified with the Church, but it is only the Church's bright rays. Love imparts warmth to them.

Yes, sometimes those rays are reflected in our reality coldly and imperfectly. The wonderful forms of the Orthodox worship some-

times conceal a soul not surrendered to God, a mind not captivated by the Lord. This is a criminal counterfeit. The possibility of such counterfeits has caused sorrow and crying to Christians throughout the ages. How many people, because of this counterfeit, fail to see Thy Face, Lord—not only in the world but even in the Church! They fail to see the Church.

But on the other hand through churchiness—the gift of Thy Church to men—how many of our human frailties and imperfections are graciously washed away on the paths of the Church! Could the world have been saved if only sinless men could be priests on sinful earth, and sing Thy glory and utter prayers, and do good works, and teach about holiness? Could mankind then have believed in Thy love? No! All our imperfection points to Thy greatness and is a sign of our salvation in Thee. This is the 'direction' it must take. . . . Bitter human imperfection remains in the earthly Church but churchiness 'neutralizes' it, and grace hides it. And one should fear to bring forth the light that which is hidden by Grace.

In churchiness the universal and the eternal stand out and rise above the doubtful and the personal. All that is of selfhood in our service to Thee, Lord, can disappear in the shining vine rays of the Church, which are 'churchiness.' No one who loves the Church would belittle its outer forms of worship.

Bowing down in church is the symbol of the reality of accepting truth in the heart. . . . With every bow at prayer, truth enters deeper and deeper into the heart—the truth of the infinite exaltation of God in man, and of man's humility in God.

This is the truth vainly sought by philosophers throughout the ages. It is the 'philosophers' stone' which they never found, the love of wisdom, and Wisdom's love of man.

We begin our communion of Thy consecrated Flesh amidst sounds and images

secrated by Grace. Through images we enter into the perfect imagelessness of Thy Truth. Through symbols and likenesses we enter to the Invisible. Through sounds we enter the stillness of the spirit. In words and thoughts we speak of Thee, the Unfathomable and Unfathomable.

The light of sanctuary lamps glimmering in a church or in a human dwelling not merely dispels the darkness of night, but draws us from sunlight. Eternal Light liberates us from every fading and failing earthly light, and takes us away from the openings of this world that are passing away into darkness.

Prayer that begins in front of an external or inward—image, recedes from all contemplative imagery and goes into the light of blissful blindness, of burying the senses and dying to the understanding.

The fire of the Church, holy water, bread, wine and oil, wax and incense, myrrh and spices brought into the temple sanctify the elements. They are "the leaves of the tree for the healing of the nations." (*Rev.* 22:2)

The flesh of the world, hallowed, refined, ritualized sings in the rays of Thy Church. The glory of Thy risen Body shines through and is depicted in every Church image, in every object of its ritual, in every word and every vestment of the celebrant.

Among Christians who have no pictorial symbolism (and indeed are opposed to it) it sings in the sounds of sacred music and hymns. . . . Man could not live on earth if spirit had no embodiment.

The earthly Church already sees and hears the Angel "which standeth upon the sea and upon the earth" (*Rev.* 10:8) and lifts up his hand to heaven declaring that "there should be time no longer."

An ikon is an image of the past, present and future, the image of man's eternity. The figures in it are both physical and metaphysical, both historical and meta-historical. In an ikon representing the past, the present and the future are revealed. In the image of the present, man's past is revealed and his future fulfilled.

By the repetition of the same liturgical words and actions, the refusal to vary them

continually, the Church leads human spirit out of time, renounces the bad multiplicity of imperfect existence and strives to bring man into the depth of infinity, boundlessness and unity. . . . The Church gathers men within. . . . "The king's daughter is all glorious within." (*Ps.* 45)

In the Prayer to Jesus man withdraws from words most completely, though without renouncing word as such.

The priest's frail and limited human nature disappears in the radiance of the Church worship. All that remains of him as man is the sincerity of each word and sentence of his, and the awareness of Thy sacramentally acting grace. He utters words given to him by the Spirit and sings sacred hymns, striving towards Thy life; and Thou Thyself actest and speakest through Him—however weak he may be and ignorant of the full significance of his office.

The Church's understanding of spirit is so profound that it leads man away from all false spirituality. Its expression and embodiment of spirit is so free and complete that it liberates the world from all carnal dependence and limitedness.

Churchiness is the understanding and acceptance of Thy humanity. . . . The Church

The Confraternity of the Christian Life

The Confraternity of the Christian Life is our oldest prayer group, with a rule designed to be helpful to busy men and women in the world. Many hundreds are finding it just that.

Because the Confraternity has grown so in numbers, it is now too large for one of the Fathers to care for. Consequently, we are dividing this group, putting two of the Fathers in charge as Directors.

Confraternity members please note that if residing east of the Mississippi, send reports and other correspondence to Father Hawkins, O.H.C., Director, West Park, N. Y. Those living west of the Mississippi will communicate with Father Terry, O.H.C., Director, Box 1296, Santa Barbara, California.

is the apprehension and attainment of Thy Divinity.

Thou didst become man in order not to leave us in our own life, but to make us part-takers of Thine.

Thou hast seen with Thy human eyes much that is great in the world. Thou hast used to perfection all Thy human senses. . . . Grant us to be clothed in them, to replace all that is ours—by Thine. It was for this that Thou didst become Man like us in everything except sin, blindness and corruption.

Beyond that which is invisible to us, lies that which is visible to Thee.

And what is visible to us is a hieroglyph on the stone of the world, telling of what is visible to Thee. . . . We cannot decipher it as yet. . . . We apprehend the life of Thy cosmos faintly and indirectly, scarcely detecting the hidden in the revealed, and hardly apprehending at all the revealed in the hidden.

Draw us nearer to the Face of Thy Truth,
O Thou Who hast revealed Thy Face to us!

Boo!

IT is hard for *homo sapiens* to give up cherished prejudices. Perhaps that is why this scientific phrase is abbreviated to "sap." For example, the idea that priests charge their penitents for absolution is a pet notion of anti-Catholics. Not long since a woman who had just made her confession at her parish church stopped on her way home at a neighbor's house. When asked if she had just made her confession, she said "Yes, and I feel a lot lighter." Whereat one of her neighbors present said tartly "Doubtless you are at least lighter in purse."

A number of years ago in one of our large city parishes the ministration of the Sacrament of Penance was going on, as

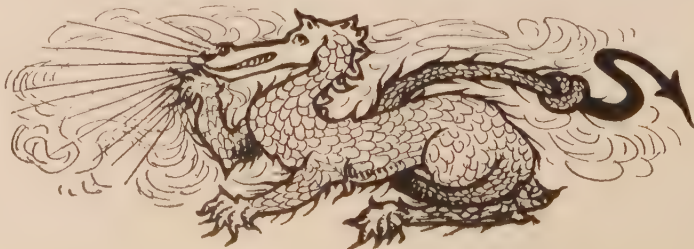
usual, all Saturday afternoon. Two priests were in the confessionals at one side of the church where queues of adults were waiting, but the priest in a confessional near the front door was resting, for at the moment no penitents were waiting there. And then several lady tourists came into the building and held a consultation in stage whispers outside his confessional. This is a VERY HIGH Episcopal Church." Responses "Ooooh!"

The group then followed the Way of the Cross around the church—not, of course, for the purpose of making their devotions—and presently found themselves mixed up with the queues at the two confessionals at the side of the church. Greatly discomfited, they made haste to escape to their original vantage point near the front doors. The priest concealed in the nearby confessional could hear them discussing the matter of AURICULAR Confession (it sounds much worse if you call it that) in angry terms until one of them realized that they were standing outside just such an apparatus as they had fled from. Whereupon they decided to make a detailed investigation of

Now it seems that the ushers were accustomed to keep the collection plates in the confessional. (Filthy lucre, no doubt.) And when the ladies saw them, they were confirmed in their worst suspicions. You had to PAY to get your sins absolved. Great was their indignation.

But by this time the priest was a bit weary of the lady-tourists. So he decided to give them one final, blood-curdling thrill. Suddenly, like a jack-in-a-box, he popped his head through the confessional curtains, and hoarsely exclaimed "Boo!" The ladies fled in panic out the front doors. Well, we live and learn—or else, we just live.

(Reprinted from *The Little Chronicle* of the American Franciscans.)



Book Reviews

THE MONASTIC DIURNAL NOTED, *Adapted From the Original Plainsong by the Rev. Winfred Douglas, Mus. Doc.* (Saint Mary's Convent, Kenosha, Wisconsin, 1952) pp. xv + 543.

Many Religious Communities and many individuals use and love *The Monastic Diurnal*, which was published in 1932 by Canon Douglas. Therefore, it is of great interest that the music version, or Antiphoner, of the *Diurnal* has been completed last.

When Father Douglas died in 1944 he had already done a great deal towards producing this Antiphoner, but there remained much yet to be done. This work has been carried on by Mrs. Douglas, the Reverend Walter Williams, and the Community of Saint Mary. Great praise is due them for their labors in checking sources, collating materials, and finally doing painstaking manuscript work for planographing. It was decided not to present a printed book yet until this work had been thoroughly tested and tried. It is hoped that Communities and private individuals who now use the *Diurnal* will also make this music an integral part of their offering of the *Opus Dei*.

Considering that the plainsong notation had to be done in the first place by hand, it is surprisingly even and legible. The music provided is that for Vespers, Compline and the Little Hours, as well as for Lauds on major feasts.

Although Canon Douglas studied with the Solesmes Benedictine Monks, it is to be regretted that neither his earlier works nor the present work have been brought into line with the Solesmes revision of 1934. Therefore, some of the best rendering of plain-song texts and chants according to the latest findings of these scholars are not included in the *Diurnal Noted*. It may also be questioned if the exigencies of English adaptation required the use of so many Sarum tunes and variations when the *Diurnal* is supposed to be according to the Benedictine use.

Psalms, collects, rubrics, etc., have not been included in this musical edition; so it means that two books must be used in singing the Divine Office. Admittedly it would make for a very heavy volume to put all under one cover. However, when the final version is produced, it is to be hoped that the print will be fine enough and the music arranged compactly so that only one volume will be needed either in singing or saying the Day Hours.

—S.

ANCIENT CHRISTIAN WRITERS. Vol. XIV.

St. Prosper of Aquitaine. "The Call of All Nations;" translated by P. De Letter, S. J. (Newman Press, Westminster, Md.) pp. 234. Cloth. \$3.25.

Again the Newman Press and the editors of Ancient Christian Writers have given us not only a beautifully printed book but also a book on another important subject, the relationship between God's grace and free-will in the matter of man's vocation to salvation. This treatise "The Call of All Nations" (De vocationi omnium gentium) was written about 453 A. D. and is the first of its kind dealing with this subject. This is the fundamental problem of all Christian morality and how it is solved will inevitably influence all of our subsequent thinking. The "solution" of the problem lies simply in the ability not to succumb to the temptation to solve it; the temptation to find the solution in man's free-will without God's grace as the Pelagians, ancient and modern, do, or the temptation to find the answer in the belief that God's saving grace is given only to those who are predestined to receive it, without man's cooperation as the Calvinists, wrongly interpreting St. Paul and St. Augustine, do.

That St. Prosper wisely refrained himself from giving a final answer is beautifully put in the closing chapter of this book. He there writes, "For as long as we live in our bodies we must not neglect to correct anyone, not despair of anyone's conversion. For God who 'wills all men to come to the knowledge

of the truth', cannot repel anyone without a just reason."

With fifteen centuries of profound and prayerful thought by the theologians of the church behind him, a modern theologian Dr. Pohle in his book "Grace" is forced to the same conclusion. He writes, "Thus in the end all attempts to harmonize the dogmas of grace and free-will fail to solve this mystery and we are compelled to exclaim with St. Paul, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgements and his ways past finding out." (Romans 11:33) Grace-Pohle-Preuss p. 269)

In view of the above one might be tempted to say "Why bother to read another book on an insoluble problem?" To which I would reply that unless you know and have grasped something of what the Church's teachers have thought on this subject, you will not be able to maintain their spirit of humble agnosticism, but will almost inevitably fall into one or the other of the errors they endeavor to avoid.

—L. K.

The Order of St. Helena

FOR the Order of St. Helena, August is especially the month of retreats. Because neither the chapel nor the convent at the Mother House in Helmetta is large enough, our Associates' retreats, and also the ten-day retreat for the Sisters, have to be held at Versailles. Here, too, there are space limitations, even for O.S.H., which seems destined to worship in small and crowded chapels near railroads.

Many guests came for the sung Mass on St. Helena's Day and stayed for the picnic lunch served on the school grounds. Our friends of the Guild of St. Helena, an organization formed to help Margaret Hall School, presented us at that time with a check for \$250 for a scholarship, to be used to help a priest of the church send his daughter to our school.

For the Associates' retreats, one a three day and one a weekend retreat, the school building and chapel were used. Every year in August, also, the audit of the books of

both convents, the school and the Order takes place at school, and the retreatants must pray and keep silence with the assistance of the adding machine in a classroom not far away. Father Terry, O.H.C., gave the addresses, basing his talks on the Mass.

Before the retreats were over, our convent guests began to arrive: nine Sisters from Helmetta, and two Sisters of the Transfiguration, who also made the retreat with us. They were stowed away in whatever cracks could be found, at school or at the convent, until the guest departed and our own long retreat began. One sister slept on the floor of the office at the convent (yes, she had a mattress) and seven were given rooms in the second floor of the school.

The picnic table from the school grounds was added to the refectory table in the convent, and by dint of having the two waitresses eat on the porch, plus a good deal of crowding, everyone got fed. The food came over from the school kitchen in a little red cart, pulled by two of the brawniest in the novitiate. The cart has "Radio Flyer" painted on its side, but it is really called the Grub-O-Lator." It has also done duty as an ambulance for a sister who broke a small bone in her foot. Hence its full title is "Nun-O-Grub-O-Lator."

In the school chapel the choir was extended all along the sides of the damp walls (the chapel is a basement room and is given to floods and peeling paint where the ground water seeps in) in order to accommodate the nineteen Sisters. We love our chapel and would not slander it—it has seen many solemn moments in our small history and been the center of the life of the school for over twenty years—but it does have its disadvantages. It is so placed that noise from the back door, the business office, the swimming pool, the gymnasium, and the big sitting room on the first floor, as well as the bedrooms at one end of the corridors, can be plainly heard. Out of term time, of course, matters in this respect are much better and we were quiet nearly all of the time.

Our Father Superior gave us the retreat and the addresses were forthright and stirring, calling us to rise up in courage and

h to our great vocation. The retreat
led on the 29th with a joyful Mass of
Thanksgiving and the renewal of vows.

The two days following were taken up
with our meetings of Chapter, the Trustees
of the school, and the Board of Directors of
the Order. Then on the 31st our senior
vice, Sister Helen, was admitted to junior
profession. The Father Superior received
our vows.

September saw the big family of sisters dis-
appear quickly. Sisters Josephine, Jeannette
and Mary Florence, the novices and one com-
munion, Sister Katherine, went back to Hel-
metta. Sister Jeannette has entered Rutgers
University to work towards her degree in
education and will be stationed at Helmetta this
coming year. The new school family, fac-
ulty first, took their places. The first event
of the school year was a three-day faculty
conference. Its purpose was two-fold: to
show how one unifying Christian philosophy
of education underlies all school activities,
and to acquaint the new teachers with the
traditions and customs of the school.

School opened on September 11 and the
first service was, as always, a sung Mass in
the school chapel and a corporate com-
munion. The Altar Guild is the first group or-
ganized each year, for its services are used
from the very first day to prepare for Mass.
Members of the Guild also help with the
processions on the Ember Days, when the
cantory is sung.

Meanwhile our Sisters at Helmetta were
busy going to General Convention, taking
part in some of the services and other con-
vention activities.

Many guests were received at Helmetta
during the latter part of September.

Intercessions

Please join us in praying for:—

Father Superior preaching at Saint Pe-
ter's Church, Freehold, New Jersey, Sun-
day, October 12; conducting a retreat at the
house of the Redeemer, New York City,
October 24-26.

Father Kroll conducting a mission at
Christ Church, Rochester, New York, Oc-
tober 12-19; giving a quiet day and preach-



ing at the Church of the Advent, Boston,
Massachusetts, October 25-26; giving talks
on the Liberian Mission at the Church of
the Ascension, Wakefield, Rhode Island,
and Zion Church, Manchester Center, Ver-
mont, October 27 and 28.

Father Harrison conducting a mission at
Christ Church, Washington, D. C., October
5-12.

Father Hawkins taking part at a Church
School Conference, Paramus, New Jersey,
October 4; giving talks to the Woman's
Auxiliary of the Diocese of Vermont, Oc-

tober 5-12; conducting a mission at Saint Paul's Church, Doylestown, Pennsylvania, October 19-26.

Father Packard conducting a retreat at the House of the Redeemer, New York City, October 10-12; giving a retreat for laymen of Albany, Holy Cross Monastery, October 25-26.

Brother Bicknell assisting Father Stevens with a mission at Saint Mary's Chapel, Baltimore, Maryland, October 12-19.

Father Adams assisting Father Hawkins with the mission at Doylestown, Pennsylvania.

Father Stevens conducting a mission at Saint Mary's Chapel, Baltimore, Maryland, October 12-26; conducting a mission at Saint Mark's Church, Mendham, New Jersey, October 26-November 2.



Notes

Father Superior attended the meeting of the House of Bishops at the General Convention, Boston, Massachusetts, and while there preached on Holy Cross Day at the Church of St. Martin and St. Augustine; on his return he conducted the annual priests' retreat at Holy Cross Monastery.

Father Kroll preached one Sunday at the Church of Mediator, Allentown, Pennsylvania.

Father Hawkins conducted a quiet day at Saint Paul's Church, White River Junction, Vermont.

Father Packard attended the religious life meeting, held in Boston at the time of the General Convention.

Brother Sydney conducted a retreat at Holy Cross for pre-seminary students.

Father Adams conducted a retreat for seminarists at Holy Cross.

Father Gunn represented the Holy Cross Press and The Holy Cross Magazine at the General Convention; conducted a retreat at the House of the Redeemer, New York City.

Father Stevens conducted two retreats for seminarists at the House of the Redeemer, New York City; held a quiet day at Trinity Church, Southport, Connecticut; conducted a retreat for the Canterbury Club of East Carolina.

Father Gill supplied one Sunday at the Church of the Holy Comforter, Poughkeepsie, New York.

Brother James, Novice, was present in Boston during the General Convention to assist at the Holy Cross Press booth.

The Priesthood is a grace of the Holy Ghost: that it is not a function founded on the natural or civil rights of mankind, but derived from the special authority of the Holy Ghost; and is as truly a positive institution as the sacraments. So that they who have no authority to alter the old sacraments, and substitute new ones, have no power to alter the old order of the clergy or introduce any other order of them.

—William L.

From The Business Manager . . .

Little Green Book . . .

The Press is happy to announce the publication of a Second Edition of Canon Montizambert's invaluable book "*The Episcopal Church—A Fellowship*" which had been out of print for several years. The format is the same but the text has been revised in several minor points. This little book is one of the best to place in the hands of those who are asking, "What is the Episcopal Church?" and we have purposely set the price very low—only 50c—in the hope that the book will have a wide distribution.

On The Index?

Of course it is only a rumour, but we heard that at least one bishop of the Church has banned the use of the above mentioned book, and we are delighted. Now if only some reviewer will write, "This is a dangerous book" we'll be completely satisfied. As a matter of fact the book contains straight Church teaching, attractively presented, and can be used in low, high and medium parishes. It is as Catholic as the Prayer Book and as Evangelical as the Bible.

Fish On Friday . . .

All fishermen come in for a good deal of kidding and guests at Holy Cross not infrequently ask, "Did Fr. Drake catch these fish we are having today?" If the Order had depended on my catches this past summer the members and guests would have gone hungry on Wednesdays and Fridays. In other words I've had a very unhappy summer, but thanks just the same for the several messages from readers, "Hope you are enjoying good fishing, Father."

Bible Readings . . .

If you are interested in a rather complete list of Daily Bible Readings write direct to the Rev'd Wolcott Cutler, 41 Monument Square, Charlestown, 29, Mass. They sell at 10c per copy but please note that the minimum order must be for ten (10) copies.

Challenge?

With the General Convention only a few days off (this is being written late August) the bishop who will be acting as host to delegates from every part of the Church, I officiated at one of those "joint" ordination services. This time a Reformed minister preached the sermon and joined in the laying on of hands. Surely, the vast majority of Churchmen resent this sort of lawlessness, and we just can't help questioning the sincerity of those who promote these divisive acts. Is it a challenge? a test-case being forced? or what? It certainly is baffling to some of us.

Sweet Charity . . .

Of course, the moment anyone questions this sort of thing he is accused of being uncharitable. Well, are we? If upholding plain laws of the Church is uncharitable, we plead guilty. The old "saw" that works through other ministries just won't stand up. Of course He does! Who doesn't? Some Protestant ministers are very good. They are learned. They are fine fellows. They are devoted to God. They are holy men. We admit it. We admire them. We love them as brethren. But only priests lay hands on a man to make him a priest. The Prayer Book says so. The Church says so. Is the Prayer Book wrong? Is the Church mistaken? Let's face it. We need guidance on this matter from the House of Bishops, and some of us are praying that they will not fail us as they did at El Paso.

P. S.—Have just returned from Boston and as the October issue has not gone to press will just say that the Church is intact. Will have some comments for the next issue. One bishop told me that he was disappointed with his first General Convention.

Cordially yours,

Father Drake